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A MESSAGE OF CHALLENGE FROM THE GEMBA

*--There has never been a time when the church has been faced
with a more urgent need for Self-Renewal than the present--*

by Rev. Nobuaki Koyanagi, Neyagawa Preaching Place, Kyodan

The 9th NCC National UIM Conference was held at the Osaka Central YMCA on February 2-5. The theme was *Gemba* (The Working Place), *Kyokai* (Church) and *Shingaku* (Theology). Of the 65 participants attending, 30 were from 11 different groups within Japan, including the Korean Christian Church in Japan, United Church of Christ in Japan (Kyodan), Japan Evangelical Lutheran Church, Japan Lutheran Church, Japan Baptist Union (Domei), Japan Seikokai (Episcopal Church), Japan YMCA, Waseda Hoshien, Japan WCTU, Christian Society of Friends, and Japan Catholic Church.

Five participants were from overseas---*three* from Korea (two from the Korean Christian Urban-Industrial Mission Committee and one from the Korean Catholic Workers' Association) and *two* from churches in Taiwan.

The remaining 30 participants came from the EACC Urban-Industrial Mission Committee, the NCC Urban-Industrial Mission Committee, and the local preparations committee whose Chairman was Rev. Katsuo Seno of the Higashi Umeda Church (Kyodan) and the Committee office secretary, Satoshi Hirata.

The conference concluded that UIM activities have reached a *turning point*. Questions concerning the way this conference should be held as well as what the church itself should be like, brought us to this point. NCC General Secretary John M. Nakajima, citing the content of the recently held meeting of the Commission on World Mission and Evangelism (CWME) of the WCC held at Bangkok under the theme of "Salvation Today", said:

"Isn't the church in Japan ghettoized? It has been my experience in visiting churches throughout the various areas of Japan that the churches are usually unaware of the important issues in their own communities. The church is drastically lacking in its concern for the problems in its environs."

This is a fitting description of the Christian Church in Japan today.

This Conference was set up in such a way that it should challenge "the Present Situation of the Church". As one link of the program, on the second and third day of the conference a field trip was planned. Up to now the previous UIM conferences have been planned so that neatly arranged issues were heard and assent was received from the participants who attended. Over against this, our chief goal was to have the conference participants confront head-on the "contradictions of reality" and to think about them in context towards the end that action would result--in other words, to give serious consideration to learning through *the eye and the body*. The Local preparations committee, with this goal in mind, selected nine different *gemba* for a case study of the following issues:

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JCAN Feb. 9 * A MESSAGE OF CHALLENGE FROM THE GEMBA (cont'd from p.1)
 p. 2 (147) * (1) The problems of the 610,000 Koreans residing in Japan re-
 * * * * * sulting from the policy of Japanese Colonialism; (2) The situa-
 tion of 6,000 communities of 3,000,000 segregated Burakumin
 (outcast group of Japanese) resulting from a continuous process over the past
 300 years; (3) The problem of the day laborers in Kamagasaki who serve as a safety
 valve; (4) The problems of the laborers working in the traditional weaving in-
 dustry in Nishijin which are being grappled with by the Nishijin Shimin (Citizens')
 Center; (5) The Kakogawa Laborers' Welfare Center dealing with the problems of the
 long distance truck drivers; (6) The Kobe Student Center focusing on the Citizens'
 movements as one of its important points of outreach; (7) The Research Center (YMCA)
 on recreation for laborers aiming at the restoration of humanity; (8) Mead Social
 Center where social welfare activities are developing;; (9) The newly constructed
 large-scale *danchi* housing projects issue as grappled with by the *Danchi Mondai*
Kenkyu Kai (Danchi Problems Study Group).

All of these *gemba* have one thing in common in that, up until now, they have
 been looked upon as being outside the sphere of the church's activity. But
 anyone of these *gemba* sharpen up the actualities of the contradictions of Japan.

On the third evening the group reports from the field trips clearly re-
 vealed the seriousness of the issues at the *gemba* and the challenge which this
 presents to the church today.

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The reports were arranged into the following three aspects and followed by
 panel discussions which were to delve deeper into the importance of these areas:

a. *Discrimination* as represented by the situations of Koreans Residing in
 Japan, Segregated *Burakumin*, and Kamagasaki. The issue of discrimination was
 dealt with through an exchange of opinions with the main presentations by Rev.
 Hiroshi Hayashi (Japan Evangelical Lutheran Church), who is working in the
 Burakumin liberation movement and has set up a place within his church in
 Kokura, Kita Kyushu, for teaching Japanese writing to the Burakumin; and Mr.
 Chong Il Lee who is working at the Korean Christian Church Center in Ikaino,
 Ikuno ward of Osaka, which has one of the densest populations of Koreans in
 Japan. It was through these presentations that the participants were faced
 with the depth of the roots of the problems concerning Koreans residing in
 Japan and the responsibility if the Japanese for this discrimination, as well
 as being made to see clearly the neglect of Christianity in Japan in not deal-
 ing with the issue of the Segregated *Burakumin*.

b. *The problem of unorganized laborers* was seen as having the same roots
 as other forms of discrimination which have come into being in Japanese society
 and which, in turn, have been used to support the Japanese economy. These
 problems were dealt with by Rev. Mitsuhiro Inukai out of his ten years of
 experience in the devastated mining area of the Chikuhō district in North
 Kyushu, and Ms. Miyoko Shiozawa who has been related to the labor movement in
 Japan for the past 25 years. As the only Japanese woman participant in the
 conference she pointed out the weaknesses of the Japanese labor movement as
 seen from her own experience.

These two organizers together stressed the need to change "our way of think-
 ing" as the turning point. Today's struggle must not begin with "*tatema*"
 (principles, policies, rules) but rather from "*noroi*" (*kokuhatu*-indictment).

c. The third aspect dealt with was the question of how to approach these
 problems through *citizens' movements*. Still there remain contradictions in our
 everyday life as citizens. In the broad daylight, discrimination proudly struts
 around. Rev. Sōsuke Maejima, who spent six months last year participating in
 the activities of Community Organization in Manila and will begin working now
 with the citizens' movements of Takaishi city, along with Rev. Yukiya Nakamoto,
 who has been working step-by-step in the citizens' movements in Kobe, both dealt
 with this aspect by relating their own experiences. They made a strong impression
 on the participants when they summarized things by stating that it is impossible
 to struggle persistently with the contradictions of the citizens' movements
 unless "*one indicts oneself*".

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The issues were only made clear. Whether the NCC Urban-Industrial Committee or the conferees use this as a *turning point* or not will be a matter for them to struggle with.

As repeatedly stressed in the conference, the reality of the churches in Japan is that the element of despair is so great. However, if the church really seeks to be reborn (to be renewed) this conference was full of suggestions for ways in which this can become possible. What is demanded is the *self-renewal of the church*. "Go thou and do likewise" (Lk 10:37).

(note--a full report of the conference will be made available in Japanese at a later date - availability date and price will be announced later.)

MEDICAL COOPERATIVE SERVICE WITH INDONESIA RE-OPENED

by Tsunegoro Nara, General Secretary, J.O.C.S.

The Japan Overseas Christian Medical Cooperative Service, Inc. soon begins cooperative service with Indonesia again.

Since 1961, JOCS sent three doctors and their families successively to Java for medical service, but it was discontinued from 1969. After negotiations with the newly organized Commission on Health and Responsible Parenthood in the National Council of Churches in Indonesia for the last few months and as the result of study and observation of the project-finding team recently sent by JOCS, it has been decided to send Dr. Kyūya Tamura to Tomohon in North Celebes (Sulawesi). Dr. K. Tamura is a veteran gynecologist and general surgeon, and experienced in overseas medical service in Mojokerto, East Java (1964-66), Cambodia (1970) and Laos (1971-72).

Dr. K. Tamura is to help the native medical staff in Bethesda Hospital in Tomohon for three years (1973-76), which is supervised by the Evangelical Christian Church of Minahasa. Minahasa District has a population of 800,000, of which 60% are Christians. But medical service is still very poor, and Dr. Tamura will be the only doctor for the whole population (800,000) who can perform surgical operation there.

According to the needs in Indonesia, JOCS should develop its cooperative service there gradually because more comprehensive community health care including family planning is urgently needed. Dr. Tamura's service is regarded as a bridgehead by which wider cooperative programs should be carried out by other Christian medical workers to be sent from Japan.

A strong "Prayer Group" for Dr. Tamura is being organized, initiated by the Den-en-chofu Church (Kyodan) in Tokyo to which Dr. Tamura and his family belong. Wider support and encouragement is requested by JOCS from the Christian community in Japan for securing the necessary funds for this project. ¥15,000,000 is needed for Dr. Tamura's three years service in Indonesia.

NAOE NAGANUMA, FOUNDER OF NAGANUMA
LANGUAGE SCHOOL DIES

On Friday, Feb. 9, Mr. Naoe Naganuma, founder of the Naganuma Language School, died of a heart attack at the age of 78. Funeral services were held for this pioneer in the teaching of the Japanese language to non-Japanese at the Tokyo Union Church on Wednesday, Feb. 14th at 2 p.m.

12TH ANNUAL JAPAN KESWICK CONVENTION

The twelfth annual Japan Keswick Convention, following the pattern of the large British Keswick meetings, will feature national and overseas preachers from Feb. 27 (Tues) through March 2 (Fri) at Kowakien, Hakone. Reservations may be made at Japan Keswick Convention Office
c/o Ochanomizu Student Christian Center
2-1 Surugadai, Chiyoda-ku, Tokyo.
Tel. (03) 291-1910

JCAN Feb. 9 * FORMOSAN CHRISTIANS FOR SELF DETERMINATION (What we stand for)
p. 4 (149) *

Formosan Christians in Japan are participating in the movement for Self-Determination and are promoting the signing of the following statement which was drawn up by Rev. Dr. Chiong-hui Hwang, a former Principal at Tainan Theological Seminary; Dr. Tsung-yi Lin, former professor at the University of Taiwan and World Health Organization representative of Taiwan; Rev. Wu-Tong Hwang, former moderator of Presbyterian Church in Taiwan and Rev. Dr. Choan-seng Song, a former principal of Taiwan Theological Seminary.

The Presbyterian Church in Taiwan issued, on the eve of 1971, a public Declaration on the Fate of the Nation....The Declaration received wide-spread response from Christians and Churches, from National Councils and the World Council of Churches and also the Vatican. They all voiced their support for the appeal for self-determination of the political future by the fifteen million people of Formosa.

We note however, with deep regret, that the events and pronouncements of the big powers following the visit of President Nixon to Peking have completely ignored the heart cry of the people in Formosa. Apparently, we Formosans are still treated as pawns in the game of international politics....In view of this situation, we, the undersigned, on behalf of the fifteen million people in Formosa whose political future is at stake, want to assert firmly and resolutely our right to self-determination.

We are faced with three vitally important options: 1) to continue to be ruled by the Nationalist regime; 2) to come under the jurisdiction of the government in Peking; or 3) to become a separate nation in its own right.

What we are contending is this: the fifteen million people of Formosa should not be "sold out" again as in the past "as things". They should be treated "as persons" who have the right to decide their own destiny--a right which God has ordained and which the United Nation's Charter affirms.

Therefore we oppose strongly: 1) any powerful nation making unilateral decisions with regard to Formosa solely for the sake of its own advantage; 2) The Nationalist regime in Taipei continuing "business as usual", leaving the future of Formosa in great jeopardy; 3) The *a priori* claim of Peking on Formosa as part of China. This is our conviction. We thus want to conclude by urging a referendum to be held on the future of Formosa. For this is our destiny. And no one can deny us the right and freedom to decide the future which is our own.

E. STANLEY JONES DIES AT 89

Dr. E. Stanley Jones, world reknown evangelist and founder of the Ashram movement, died on Jan. 24 at Swain Hospital, Barielly, India at the age of 89 years.

Dr. Jones came to Japan for his 10th Evangelistic services in October--November of 1971, during which he led an Ashram. He suffered a stroke in December, 1971, but had been making a strong recovery. In May of 1972, he led an Ashram in India and, in June, he attended the world-wide Ashram Convention in Jerusalem. However, on January 22, he suffered another stroke while in India and never regained consciousness.

Rev. Nobumichi Ebisawa of the Japan Ashram Committee had the following to say about Dr. Jones: "He was the greatest missionary of this 20th century and since the days of Paul...he was a spiritual giant...it is our concern that the Ashram spirit which we learned from him become a real part of the life of our churches and church leaders....We have pledged ourselves to promote the world-wide Ashram movement with our brothers and sisters in other countries."

On March 20 (Tues) at the Yodobashi Church, Tokyo, the JONES MEMORIAL ASHRAM (Memorial service) will be held twice--from 3 - 5 p.m. and 6:30 - 8:30 p.m.

Six hundred persons gathered at the Hibiya Public Hall, Tokyo on Feb. 11, National Foundation Day, under the theme: "What does Yasukuni mean to us--Let's make it a Daily Struggle!"

Rev. Hidehiko Fujita, chairman of the NCCJ Special Committee on the Yasukuni Problem, prefaced his opening remarks concerning the progress of the Yasukuni Struggle by describing the relation of the struggle to National Foundation Day: "In spite of strongly divided opinion, National Foundation Day was established by the party in power (LDP) in 1967; at that time laborers were opposing its establishment but as the years have passed most of them look upon it simply as a good day for leisure. However, we who are involved in the Yasukuni Struggle look at the establishment of this day as another attempt to strengthen the Emperor system and as a symbol of our shallow democracy. We, therefore, take this day as another opportunity to help our churches and the general populace understand the importance of democracy as outlined in our post-war Peace Constitution-guaranteeing the freedom of religion."

Fujita went on to relate the Yasukuni struggle to this issue: "For the past four regular sessions of the Diet, the Bill for the Nationalization of the Yasukuni Shrine has been proposed and then dropped due to the opposition of many persons who long for democracy. But the Liberal Democratic Party is still aiming at the passage of the Bill and it is clear that they intend to submit it at the next ordinary session of the Diet. It goes without saying that there is need to take a new turn in our movement to prevent the passage of this bill; furthermore, we hope that this struggle will produce effective resistance to the currents in the midst of our daily life which trample upon the rights of individuals to "Freedom of Thought and Religion", denying human dignity and independence. And in dealing with the Yasukuni issue it is also necessary to relate the struggle to Japanese Economic Strategy in Asia, the Alien Immigration Bill, and the Issue of the Koreans residing in Japan.

Mr. Haruki Wada, assistant professor in the Social Science Research Department of Tokyo University, the organizer of the Oizumi Citizens' Movement, spoke out of his experiences related to his participation in Citizens' Movement against the Vietnam War. It was when he was looking through the fence of the Field Hospital for Wounded Soldiers from Vietnam built in Asaka city that he saw the young American soldiers from Vietnam who were being treated for their wounds and realized that they would be sent back to Vietnam again to participate in the battle. He saw then that the opposition movement should be used to narrow the gap between of base participating in the movement and those who are looking from the outside with interest and sympathy so he tried to speak out in ordinary terms that could be grasped by the common person.

Mrs. Yasuko Nakaya, a widow whose husband was killed while on duty as a member of the Japan Self Defense Force in January, 1968, told of her experiences concerning the enshrining of her husband with other Self Defense Force members in the National Shrine for the War Dead (*Gokoku Jinja*). She related how, as a Christian, she had a Christian funeral for her husband after his death in 1968 and that his remains were placed in the family vault (*nōkotsudō*) of the church. In spite of this, in March, 1972, the Self Defense Force and the Friends of the Self-Defense Force forced her to enshrine her deceased husband, Takayuki Nakaya, in the Shrine for the war dead. They ignored Mrs. Nakaya's refusal and enshrined her husband. Mrs. Nakaya concluded: "This incident grew, through the encouragement of many persons, from a completely individual matter to the making of an appeal to the court on January 22, 1973. I had sunk into my own grief; but, now, through bearing the burden of this local Yasukuni struggle, I have come to recognize the deep meaning of why this bill must be defeated. Also, believing in God, who has been my guide and strength through this all, I continue in the struggle".

After the presentations by Wada and Nakaya, short statements were made by members in the audience: An appeal was made to abolish the slogan "Local Yasukuni Struggle" (*Machi no Yasukuni*) and enlarge it to have a nation-wide image. One housewife told how her participation in the monthly "Mother and Child" demonstrations had led to her involvement with other issues such as the emperor-system and the Korean Residents in Japan.

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JCAN Feb. 9 * FEBRUARY 11, 1977 (continued from page 5)

p. 6 (161) * A young member of the Baptist Peace Committee mentioned that
* * * * * their group had been active for the past five years in obtaining
signatures and raising money for the Yasukuni Shrine Bill op-
position movement which, he said, has close relationship to the issue of the
Korean residents in Japan. He concluded that the Yasukuni movement must not
merely be an organization but that every person must involve himself in it, in
the spirit of John 9:31. A Formosan living in Japan also told of the need to
take seriously the Alien Immigration Bill.

The meeting closed without determining any specific direction for the future
struggle; then, many joined in the demonstration march to Tokiwa Bashi park.

In addition to this gathering other meetings were held throughout Japan as
a part of the Local Yasukuni struggles in such places as Omiya, Yokosuka, Numazu,
Shizuoka, Kochi, Osaka, Nagoya etc., in which the central themes were "Freedom
of Thought and Religion". As an illustration of what went on at the local level,
we include a brief report from Nagoya:

The meeting in Nagoya was planned by a joint committee made up of Christians
and leaders of secular groups and was held at Kōwan Kaikan. The program consisted
mainly of two lectures, one by Tsuguo Imamura, the lawyer in charge of the court
case in connection with the complaint against the holding of a *Shinto dedication
ceremony* for a public gymnasium erected in Tsu city. Dealing with this dispute in
his lecture, entitled "Freedom of Religion and the Crisis of Democracy", he said:
"Freedom of Religion is the very life of democracy and is that which ties the
other rights of freedom together as one and forms the basis of the human rights
in any Constitution." "In our country," he said, "there is a lack of any sharp
sense of human rights in opposition to the interference or invasion of authority
in matters dealing with man's spiritual dimension; but, this dispute is epoch-
making in this regard. By comparing it with what is termed 'the Separation of
Church and State' in America we will stress this as a new example of this issue
before our Supreme Court."

The second message was given by Tadashi Ishimoda under the title "The
Emperor System and the Situation of Contemporary Thought in Japan". In this
message he accurately pointed out that some people's enthusiasm for preserving
the social order of Japanese society, including such things as festivals, rituals
and proper etiquette, leads to discrimination. He stressed the need to fight
against this type of ceremonial practice in principle. Also he mentioned that,
since Japan has never had a religious reformation, a tradition of superstition is
still very much alive which is a hindrance to the building of individuals who
stand on their own two feet; he pointed out that, even if the village community
becomes disintegrated, the religious consciousness of the people continues to
exist and State Power is trying to reinstitute the old traditional consciousness.
He appealed for the need to battle with this old traditional consciousness in
the realm of logic.

After the lectures, there were statements made by other participants. One
of these was given by Rev. Nobuo Kashiwai of the Hekinan Church (Kyodan). He
said: "As far as freedom of religion is concerned, it is necessary to cooperate
in the struggle against the Emperor System and State Shintō. If we are not de-
termined to fight against the Emperor system we will not succeed in our struggle
to protect the right of freedom of religion. There is a danger of our moving
now from a large economic power to extreme nationalism and of falling into a
self-complacent superiority complex in which we think nothing of looking down
on, and discriminating against, other peoples."

PROF. KIYOKO T. CHO ON VIET ACCORD (Mainichi Daily News 1/25/73)

Mrs. Kiyoko Takeda Cho, Prof. of Christian Thought History at ICU and member
of the presidium of W.C.C. remarked: The withdrawal of American forces from Viet-
nam will be an auspicious event going a long way toward settling the Vietnam
problems....The Vietnamese, who have the experience of prolonged fighting for 28
years to push back foreign invaders, have again proved their mettle, this time
against superpower America....The war has proved to the world how a nation values
its right to self-determination. Big powers from now on should refrain from in-
terfering in the internal affairs of Vietnam.